

SERMON

very notable, fruitteful,
and Godlie, made at Paules
crosse the xii. daie of November, in the
first yere of the gracious reigne of our
Soveraigne Ladie Quene Mary her
most excellent Highnesse, by James
Brookes doctor of Divinitie, and ma-
ster of Baillie Colledge in Oxforde,
with certeine additions, whiche be at
the tyme of vettering for avoidinge
of tediousnesse, togs same to omit.

Newly imprinted and perused
againe by the aucthor: and
vpon occasion semewhat
augmented.

1553

*Assipite insitum verbum, quod potest saluare
re animas distrahit.*
Iacob

Receive pou the woorde entral-
sed, which is able to save your soules

Quoniam privilegio ad imprimendum solum.

141. 28. 4. 1472

Setforth at the request
of suche, whose auctho-
ritie coulde not well bee
withstande.

*¶ Dñe filia mea modo defuncta es sed nunc
imponere manum tuam sup eam & uiuet.*

Loide, my daughter is euen nowe
deceased and deade, but come, laie thy
hande on her, and she shall liue. ●

These wordes of the Gospell
of this day, take out of the re.
of I. Mathew, although theie
are the wordes of one Iairus,
the ruler of the sinagog, litterally spo-
ke of him to our sauior Christ, for the
bodilie reuiuing, of the daughter of
his bodie, bodilie deceased, or at the
lest being then euen at the very point
of death, *in extremis*, as S. Marke ter-
meth it, yet sithen it mai be doen with Mar. v.
out prejudice to the letter, for the ad-
uancement of Goddes worde, Gods
truth, gods glorie, and may make the
more to edification, I entende by gods
grace at this present, to apply the same
wordes in a mysticall sense, as spoken
of an other person: that is to wite, of
oure Mother the holie Catholique
Church, for the spirituall reuiuing
of her Spirituall daughter, spi-
ritually deceased, thes particulare
A. ii. church

141
church of Englande. forewarnyng
you, that when I shall chaunce some
time to name the ded daughter, or the
dead church in soche sorte, that some
may perhaps gather ther by, the hole
to be dead, I meane alwaies the deade
membres therof onely, onely the bad,
and not the good in no wise.



¶ I see by commō
and dailie expe-
rience, honorable
and christien au-
dience, that euen
very Nature it
self hath geuen to euery natu-
ral mother, besides the pappes
and the Mylke she nourisheth
her childe withal, a certein na-
turall euclination mozeouer to
loue her childe, and that in such
harte wyle, that, thoughe her
childe comming to yeres of dis-
cretion, do despise, and contēne
her holsome admonitions, and
counsail.

counsailes, doe stray from her,
running on the bzidle at large,
and so dooe by wilfulnesse at
length chaunce on some soden
death: Yet she for her motherly
affection and tender loue, ta-
keth pitie, and compassion on
her dead childe, soroweth, la-
menteth, & bewaileth her dead
childe: and if she knew any cun-
nyng Physicion, that could re-
uue her dead childe, she would
not ceasse earnestly to entreate,
and desire he alpe at his hande,
for the reuiuyng againe of her
deade childe.

If this na-
turall affection bee commonle
to be founde in euery good na-
tural mother towarde her na-
tural child, how muche moze is
thesame or rather a greater af-
fection to be looked for, in our
spiritual mother, in our mother
the

the holie catholike church, to-
wardes her spirituall childe:
whose childe is this church of
England, with euery other per-
ticular church, and euery fayth-
ful membze of thesame: whose
spouse, and protectoz is our sa-
uiour Chziste himselfe: whose
marriage maker and directoz is
the holie Ghost: Whose pappes
are the two testamētes: whose
Milke is the true sense of the
worde of God, out of those her
pappes onely to be sucked, of al
Chzistian suckelinges. Where-
vnto in a parte the holie doctoz
s. Austine semeth wel agreably
to allude in his Treatise bothe
vpon sainte Ihon, and also v-
pon the Psalmes.

August. in
tractatu
pif. Ioā.
i. et. in
sal cxxx

First, this noble princes our
mother the holpe Catholique
church in that she hath to her
spouse

sponse. and protectour, soche a
mighty, and valiant prince, she
can neuer be, by any persecutiō
vanquished, and subdued. For,
if that might haue ben, vanqui
shed, and subdued had she ben,
and that long ere thys. Sape
impugnauerunt me a iuuentute pl. cxxv
mea, etenim nō potuerunt mihi.
Oftentimes (saieth she) haue I
ben soze assaulted, and laied ar,
& that frō my youth, but yet ne
uer could thei preuaile against
me. What persecutiōs hath she
suffred, first in tholde time be
foze the coming of Christ, whē
she was rather a Sinagog, thē
a church: rather kept vnder by
bonde feare, then dyrected by
bournig Charitie: rather to
ught by darke shadowes, then
by bryght verity, by figuratiue
promises, then by manifest pers
foz:

formaunce: by the sleing letter,
then by the quickening spirite,
what persecucions (I say) suf-
fred she then, being cōtinually
iudic. ij. afflicted, one time by the Cana-
iudic. iij. nites, an other time by the Mo-
iudic. vi. abites, then after by the Ma-
iudic. x. dianites, againe by the Ammo-
iudic. xij. nites, sometime by the Philis-
tians, now by one nation, now
by another: What persecutions
hath she suffered againe since that
time, since the comyng of christ:
What by Nero, What by Do-
cl. hist. mitiā, what by Seuerus, what
affi. by Diocletian, what by Maxi-
minian, what by the Gothes,
What by the Hūnes, what by
the Vandales, and other: Of
whose cruell tormentes, maie
wel be verified, that S. Augu-
stine writeth. Ligabantur, inclus-
debantur, coedebantur, torques-
bantur

banf, urebanf, laniabanf, trucidaban-
bantur. The Chriftianes they
wer bound, emprisoned, whip-
ped, racked, bzoyled, mangled,
and otherwife bereft of theire
life. And yet (like the Ifraelites
vnder Pharao) the more theie Exodl.
were tormented, the more al-
waies thei encreased. For this
is the propertie of the churche,
(asf. Hilary faith) then to van-
quifhe, when fhe is dammaged: Lib. vii
Then to be percelued, when fhe de Trina
is reproued: then to wyne the
victorie, when fhe lofeth of her
cumpany. Hoc ecclefia eft pro-
prium, ut tum uincat, cum leditur:
tum intelligatur, cum arguitur: tum
obtineat, cum defertur. And thus
much for this point.

Againe our mother the holy
catholike churche, in that fhe
hath to her mariage maker and

A. v. D.

Director, tholyghoste the spirit
of truth, she can neuer be diuor
ced from Chziste, her most be
nigne Spouse, no2 yeat at any
time be ledde out of the way of
truth. For whō the holie ghost
hath ones coupled and ioigned
together in Matrimony, whoe
can afterwarde sundze, and se
perate againe? And doe not the
holie Apostle make as it were
an open proclamation, and pro
testacion, how the holy Ghost
by him, and he by the holighost,
hath promulgate, and vttered
vnto the worlde, the betrowe
thyng of the churche to Chzist,
as a louyng Spouse to her lo
uyng husband: Ego despōdiuos
ii cor. xi. uni uiro uirginem castam exhibeo
re Christo. I (quod he) in the spi
rite of GOD, in the holy gho
stes behaulfe, haue betrouthed
you

you to one husbände, to thende
you maie keepe yourselues al-
waies as a chaste virgine vnto
Christ. And that thee is by the
same marriage maker and direc-
tor, led from time to time into
al kind of truth, it maie appere
aswel by this promise of Christ Io. xiiii.
Ego rogabo patrem, &c. I wille
desire my father, and hee shall
geue you another comfortour,
the Spirit of trueth, to abide
w you to the worldes ende, to
instruct you in al kind of truth:
as by this absurdity, & vnreso-
nableness, which Tertullian ga-
thereth to ensue of the contrary.

Age nūc, omnes errauerint; deceptus Tertul. in-
tus sit & Apostolus: non respexerit prescrip.
rit spiritus sanctus, uti Ecclesiam in contra
ueritate educeret, ad hoc missus here.
à CHRISTO, ad hoc postulatus
à patre, ut esset Doctor veritatis:
Neglexit

Neglexit officium dei uillicus xpi
uicari⁹, sinē ecclesias alit̄ inrerim
intelligere, alit̄ credere, q̄ qd ipse
per Apostolos p̄dicabat: & quid
uerisimile est, ut tot ac tantæ in v-
nam fidē errauerint? Et mox. In-
terea perperam euangelizabatur:
perperam credebatur: tot millia
millium perperam tincta: tot ope-
ra fidei perperam ministrata: tot
uirtutes, tot charismata perpe-
ram operata: tot sacerdotia, tot mis-
teria perperam functa: tot des-
nq̄ martiria perperā, & inuacuū.
Go to now, (saith he) admit, al
haue erred: admit, the Apostle
hath beir deceiued to: admitte,
the holp Ghost hath not regar-
ded to leade the churche in the
way of trueth, for that purpose
beyng sente of Christ, for that
purpose being sued for, frō the
father, to be the teacher of tru-
eth

eth: admit, goddes bailly, Chri-
stes vicar regarded not his du-
tie, suffering the churches other
wise for a season to vnderstand
and beleue, then that he by the
apostles preached: and is this
likely, that so many and so gret
churches haue erred in thunity
of faith? And a litle after, mark
what absurdities hee reciteth.
In the meane time (saith he) it
must be graunted, the Gospell
was mispreached: the worde of
god misbeleued: so many thou-
sand thousandes mischristened:
so many woorkes of faith mis-
ministred: so many miracles, so
many godly gifts miswrought
so many priesthodes, so manye
Ministeries misexecuted: and
briefly so many martyrdomes
in vaine, and misuffered. And this
much for this point.

Third.

Thirdly, our mother the ho-
lie catholike church, in that she
hath childzen to nourish and in-
structe, she hathe aucthoritie to
make lawes, tradicions, and or-
dinances for them, for the bet-
ter conseruation of order, and
the more reuerent ministracion
of the worde of God. For other
wise, why did the Apostle geue
tradicions? Why did he say, Hec

i. Cor. vii. ego dico, non dominus. This is
my sayng, and not our lordes?

ii. thes. ii. Why did he say again, State, &
tenece traditiones, quas didicistis,
siue per sermonem, siue per episto-

lam nostram. Stand. and kepe
you the tradicions, whiche you
haue lerned, other by my word,
other by my wrytyng? Why did
he also reprove certein, for bre-
kyng customes of preaching, of

i. Cor. xi. prayng, of cuttyng heare, not
contained

cōteined in scripture? why did s.
Ihō p̄ Bap. teach his disciples Marth. 16
certein fastes, & certein p̄aiers Luc. xi
beside p̄ scripture? why did s. la- Act. xv
mes by the cōsēt of p̄ rest, make
a decre, that euery mā shold ab-
stein from strāgled beastes, frō
bloude, & frō thinges offred bp
to idols, which no scripture thā
cōmaūded: why durst thapostle
after that decre, make hūnselfe
so bold, as to saie, al thinges are
cleane to the cleane, & whatsoe: Ad Tit. 1
uer cōmeth into the Chambleg, i. Cori. x.
that eat hardly: Why durst our
fozathers again, accozding to
the time, be so bold (as in a sort)
to make a restraint herof: The
holy doctoꝝ s. Austē in thys be-
half, he letteth not this much to
say. In hūis reb⁹, de q̄b⁹ nil certi sta ad Casu.
tuit scriptura, mos pp̄i dei, et in- pres.
stituta maiorū pro lege tenēda sūt.

And

li. xi.

And as it is added in the Decretalles, Sicut preuaricatores diuinarum legum, ita contemptores Ecclesiasticarum constitutionum coercendissent. In suche thynges wherein the scripture doeth determe no certentie, the custome of Godlie people, and the decrees of the eldres are to be kept for a law, and loke how the transgressours of Goddes lawes are to be punished, so are also the cōtemners of the ecclesiastical constitutions punishable in like maner. And I neuer yet hard proued that any soche constitutiō by the whole church approued, was euer hitherto by any good man reprobud: But rather taken alwaies as a veritie confirmed, no moze after to be douted, disputed, or reasoned vpon: as the same S.

And as it is added in the Decretalles, Sicut preuaricatores diuinarum legum, ita contemptores Ecclesiasticarum constitutionum coercendissent. In suche thynges wherein the scripture doeth determe no certentie, the custome of Godlie people, and the decrees of the eldres are to be kept for a law, and loke how the transgressours of Goddes lawes are to be punished, so are also the cōtemners of the ecclesiastical constitutions punishable in like maner. And I neuer yet hard proued that any soche constitutiō by the whole church approued, was euer hitherto by any good man reprobud: But rather taken alwaies as a veritie confirmed, no moze after to be douted, disputed, or reasoned vpon: as the same S. Au

ii.

i

Augustine againe in an other
place affirmeth, sayng: Vnde Ad Ianu
hec cur ita facienda sint, disputare, epi. cxv
insolentissima insania est. When
thinges are ones thzoughly a-
greed vpon, and decided, ones
ratified, and confirmed, by the
catholike churche, afterwarde
to dispute and reason, why thei
ought so to be, it is a pomeit of
most proude madnes, and most
mad proudnes. Chzist he saied, Math. xi
who that is not with me, he is
against me. And the Churche
with Chziste conuertynge the
same, hee sayeth: whoo that is
not against Chzist, hee is with Marc. ix.
Chziste. Chziste hee sayed, Math. vi.
Ieiunare: Faste you, tellynge & ix.
neither howe, nor whan. The
Churche, she hath tolde, bothe
how, and when. Chzist he said,
Orate: praye you, and added sem

B per,

ar. xliij. per, euer: but that euer, I feare
u. xviij me, woulde be turned into ne-
uer with some, if the lawes of
the church were not. All other
things for the most part, whi-
che our Saviour Christ saied,
and commaunded, excepte the
Church had added the tyme,
the place, the circumstance, and
the maner, woulde perhaps be
obserued of some, not all of the
best: I had almost said not at al

And this muche for this point.

Furthermoze our mother the
holie chatholike church, in that
she hath to her childzen al faith-
ful christians, both good & bad,
as it appereth by the parables
Mat. xliij. of the net, & vine, the flooze, the
hon. xv. x. virgins, and other moo, she ca-
Mat. iiii. not be as some would haue her
Mat. xxv inuisible, hid. and vnknown,
althoughe the church taken for
the

thonely pzedestinat, be suche in
 very dede. For if that wer true
 (as it is as false as thei that
 saie it) how the could the church
 be assembled of Christ vn-
 to acitie set on a hill, which can
 not be hid? Non potest ciuitas ab- **Math. v.**
 scondi supra montē posita. How
 then could thobstinat offender
 be couented befoze the church,
 as Christ willeth him to be? Dic
 ecclesie, id est, presulib⁹ iuxta Chry **Mat xviii**
 sostomum. How then could the
 church be persecuted of s. Paul
 as he himselfe witnesseth, he
 was? persecutus sū ecclesiam dei. **i. Cor. xv**
 how then could Herod lay hād
 to take, & afflict certein of the
 churches membres, as s. Luke
 affirmeth, he did: Misit Herodes **Acto. xij.**
 rex manus, ut affligeret quosdam
 de ecclesia. Could the mēbres of
 a church inuisible, hid, & vn-
 B. II. kno?

known, be taken, imprisoned,
and afflicted of any man, at lest
wittyngly? What reasonable
man calling to his remembrance
any reason at al, wil not thinke
it vtterly vnreasonable? This
was the filthy sinke, and swil-
lowe of all these Tragedies,
whiche hath raiged wel nighe
ouer all Christendome: out of
the whiche hath roked of late so
many stinkyng filthy contagi-
ous Heresies, as sins Christes
passion hath neuer the like been
heard of attones. And no mer-
ueil, when the hedge is broken,
euery man lightly goeth ouer.
For this gappe ones opened,
that the Church is inuisible,
hid, & vnknown, & when thei
feare not the censure, and ver-
dicte of the visibill, open, & kno-
wen church, thei affirme, decre
and

& define vncontrouledly, what
euer to eche one semeth best.

And this muche for this point.

Fifthly our mother the holie
catholike Churche, in that she
hath to her pappes the two te-
stamētes, tholde, and the new,
euen as all women haue geuen
vnto them by nature, sense to
discerne the good temperature
of their owne pappes, from the
distemperature of the same, so
hath the Churche geuen her by
GOD, aucthoritie to discern
the true Scriptures from the
forged, the autentical from the
Apocryphal. For otherwyse
why should we allow, & receiue
S. Markes Gospel, which ne-
uer saw Christ, nor heard christ,
and disallowe and reiect Nico-
dems Gospel, now extant, whi-
che came priuily by night un-
to

Io. iii.

&.xix.

n mat. xii
n Mar. ii
X in pro

to Christ: Why shoulde wee al-
low and receiue the Gospell of
Saint Luke, being but a dis-
ciple, & disallowe, and reiect the
gospel of S. James, being an a-
postle: which gospel Origē me-
tioneth. And S. Jerō also he ci-
teth the gospel of the *Nazares*; but
as a thing vtterly apocriphall:
except only one particle therin
of the womā taken in adultery:
which particle by the iudgemēt
of diuers profoundly learned,
was takē out from thens, and
so insert into the Gospell of S.
Jhō. The booke of Job, the two
last bookes of the Kynges, the
gospel of S. Marke, the pistle to
Thebuzes, and certeine other
scriptures besides, are this day
all autentical, & euer haue ben,
notwithstandyng many haue
doubted of thauctoys of them.

Wherefore, moze then euident it
is, that the scriptures, as theie
take their veritie of the holie
ghost, so take thei their appo-
bation not of thautozs, but ra-
ther of the catholike church: in
somuche that S. Augustine is Contr
not a fearde to saie, Epis. Ma
Euan gelio epis. Ma
non crederem, nisi me autoritas nichē. qu
Ecclesiæ commoueret. I would dicitur
not beleue the Gospel it self to fundame
bee autenticall, vnlesse thauc capite. v
tozity of the church didde ad-
uertise, and moue me so to do.
And this muche for this point.

Finally our mother the holy
catholike Church, in that she
hath to her milke the true sense
of the woꝛde of God, shee hath
likewise authozitie to iudge, &
decise al matters of cōtronerſy
in religion. For if the scripture
of tholde lawe in Moyses tyme

B.iiii.

was

was not made the highe iudge
of cōtrouersies, (being a thing
it selfe in diuers pointes called
in controuersy,) but aucthority
of Iudgement was geuen al-
waies by Gods owne mouth
to the lerned, and elders of the
Sinagog, to whose iudgemēt
all were bounde to stande, and
that vnder pain of presēt deth,
as appeareth in the booke of
Deuteronomie, if we christiāns
will not be coupted in woofse
state, and condition, then the
Jewes were, needes must wee
graunt to the catholike church
like aucthoritie of iudgement,
for the decision of all cōtrouer-
sies in our Religion: whom if
God didde not assist enermore
with the true intelligence of
scripture, then should the scrip-
ture stande the Church in as
good

good stede, as a paier of Specta-
cles shoulde stande a blynde
Frier. But questionles the ca-
tholike churche in this behaulf
she is so directed of God the fa-
ther, who is verax, true: of God Ion. viii.
the soonne, who is veritas, the Ion. xiiii
trueth: of God the holie Ghost,
who is veritatis spiritus, the spi- Ion. xiiii
rit of truth: that she beyng colu-
na, & firmamentum veritatis, the i. Tim. iii
piller, and grounde of trueth,
can not bee suffred otherwise
to iudge of the trueth, but
truely, but syncerely, but hy-
pocritely. Shee canne not bee
suffered, I saye, otherwyse
to Iudge as maie euidentlye
well appeare, and it weere
no more, but onelie by that
briefe, and pytthy Reason,
whyche kynge Henry the eight
of mooste famous memorie

GOD

LIB regis
Hen. viij.
con, Lu-
therum,

(GOD pardone his Soule)
chooked Martine Luther with
al. His reason was this. Sithen
god would not suffre bys chur-
che to mistake a booke of scrip-
ture, for peril of damnable heri-
sies, that might ensue thereon, &
like peril may ther ensue by the
miscōstruing of the sentēce, as
by the mistakyng of the booke,
nedes must it folowe, that god
wil, in matiers of our faith, no
more suffre his churche to take
a false sentence for true, then to
take a false boke for scripture.
Whiche reason at a blush, may
seeme to bee grounded in some
pointe, enen vpon this saynge
of Sainct Hierome. Qua lege
credimus Ecclesiæ dicenti hanc
esse SCRIPTURAM di-
uinam, eadem credamus ei dicenti
hū, caue illum, esse sensū, SCRIP-
tus

TVRAE diuinæ . Nam parum
referebat ueras Scripturas tenere,
si uera earum intelligentia Eccles
sia fraudata esset . By what
Lawe, we beleue the Church,
tellyng vs that this is the true
Scripture of G O D , by the
very selfe same Lawe lette vs
beleue the church, tellyng vs,
that thys, or that, is the trewe
sense of the Scripture of God,
For litle shoulde it auaille the
church to know the true scrip
ture, if she wer defrauded of the
true sense of the same scripture.
Who so then taketh from the
church this aucthoritie of iud
gement, he taketh away violēt
ly al the certenty of our saietie .
For, geue ones euery mā liber
tie to iudge of the Scriptures,
after his owne bzaine, after his
owne deuise, and phansye, then
shall

shall you haue as many diuers
sectes sodeinly sprong, as is di-
uersitie of ydle braines euerye
where. For in these maters we
se cōmonly, the moze blind, the
moze bolde: the moze ignorant,
the moze busie: the lesse wittie,
the moze inquisitiue: the moze
foles, the moze talkatiue: yea,
and wil take on them stoutlye,
presumptuously, & arrogantly
the iudgement, and decision of
any matter in cōtrouerisie: none
cometh amisse to them. Whose
malapertnes, I cānot see how
it may be moze aptly repressed,
thē with that, or the like taunt,
whiche one Demosibenes, set-
uaunt, and cooke to the Empe:

Tripartit roz Valens, was ones quailed
hist. li. vii withal: Who, what time as S.
ca. xxxvi. Basil was cōferring with the
Grego. in Emperoure of Scripture ma-
ters,
Mono,

ters, perfly pzeing inbnealled,
dallhyng out textes, and chop-
ping in lumps of scripture be-
sely, as it were to repzehende
that profound learned doctoꝝ,
was sharply rebuked, and cha-
stened of thesame, after thys
sorte. Tuum est de palmentarijs
cogitare, non dogmata diuina des-
coquere. Sic cooke saith hee, it
is youre Office to see to Bot-
tage makyng, to Cates of the
Kitchine, and Cookerie, and
not to controule Goddes Doc-
tryne, neyther to encounter
againste holie writte. As whoe
should saie, what you choppelo-
like, how long haue you ben a
chopper of Scripture Meddle
with chopping of your herbes,
and leaue youre choppyng of
scriptures hardely. Ne sutor ul: Adag:
tra crepidam. Que Medicorum Horac:
sunt

sunt, promittant Medici. Tractent
fabrilia fabri. Hete it is for the
Shoemaker to iudge of shoes, the
Whisition of Whisique, the car-
penter of building, the cooke of
cookery, and euery craftesman
of hye owne occupation. So
that the Iudgemente, and de-
cision of hie controuersies, and
likewise the interpretation of
most obscure places vndecided-
ought not tapperteine to thun-
lerned, noz yet to euery priuat
lerned mans spirit, void of as-
surāce, but rather to that spirit
whiche mosse certainly by pro-
mise ruleth the whole church,
and to the consent of al the ho-
ly doctozs, and catholike wzit-
ters from time to time: whose
cēsure in this behalf, is not on-
ly not to be contēpned, but is
also of euery good christian ex-
nestly

nestly to be embraced, and fol-
lowed. For what other thinge
I praye you, ment S. Ciri, whe
he saied, Proba res ē humilitas, &
aui nobilis signū, doctorib9 crede- in Ioan:
re, ac illis, ueluti doctiorib9 cede- lib. iij.
re. A goodly thing is humilitie, cap. xxx.
and signe of a gentle stomake,
to geue credence to the doctors,
and to geue place to theim, as
to the better learned: What o-
ther thing ment S. Jerome (if
at least that worke be S. Je-
romes, and not rather Bedes,
as Almozbachius iudgeth) whe
he saied (expoundyng thys text
of the wise man, be not wise in
thine own conceit,) That mā Prou. iij.
is to be couēted wise in his own
conceit, who in those thinges,
whiche he might well haue ler-
ned by thins truction of the doc-
tors, presumptuously extolleth
him.

himself aboue other, as a doctoꝝ, and better learned. Est autē sapiēs in semetipso, qui in illis, quę

Hieron. in
pro. ca. iiii. ex patrū magisterio recte potuit cognoscere, sese prę ceteris quasi doctior extollit. What other

Irenæus
lib. iiii. ca.
xlii.

thing ment that holie Martyr Irenæus, when he said, Eis qui in ecclesia sunt presbiteris, obaudire oportet, hiis qui successionem habent ab apostolis, qui cum episcopatibus successione charismata ueritatis certum, secundum placitū patris acceperunt. Reliquos uero qui absistūt a principali successione, & quocunq; loco colligūt, suspectos habere, uel quasi hereticos, & male sententię, uel quasi scindētes, & elatos, & sibi placentes, aut rursus ut hypocritas, questus gratis, & uanę glorię hoc operantes. Et infra. Vbi charismata domini posita sunt, ibi discere oportet ueritatem

lib. iiii.
capit. xlv

tem, apud quos est ea, quę est ab as-
postolis, ecclesię successio, & qui
SCRIPTVRAS nobis sine pe-
riculo exponunt, neq; deum blas-
phemātes, neq; patriarchas exho-
norantes, neq; prophetas cōtēnē-
tes. Obedience ought to be had
(touching thinterpzetation of
scripture,) to the rulers in the
churche, namely suche as hath
their successiō from thapostles,
the which together with their
bishops degre hath receiued vn-
douted grace also of the truth,
accozdyng to the good pleasure
of the father: And al other that
goe from the principall succes-
sion, and wheresoeuer thei are
assembled together, ought to be
had suspected, either as it were
Heretikes, and of an euill opti-
nion, leither as Scismaticques,
and arrogant, and self minded,
C. either

either againe as Hypochrites,
woorkynge soche discession for
loue of vantage, and bainglo-
rie. And anon after, There we
ought to learne the truth, wher
as the gistes, & graces of God
are laied vp, emong whom the
true successiō of the church, that
cometh frō thapostles, is remay-
ning, & the which expōdeth the
scriptures vnto vs wout dan-
ger, neither blaspheming God,
nether dishonorig patriarkes,
noz yet reiecting the prophetes.
what other thig mēt s. Clemēt,
scholer to s. Peter, whē he said,

Epistola Diligentē obseruādū est, ut lex Dei
iiii. ad Ec cū legūt, nō secūdum propriā in-
clesiam genij intelligentiā legat, uel docet
Hierosol, atur. Sunt. n. multa in scripturis di-
uinis, quę possūt trahi ad eū sensū,
quem sibi unusquisq; sponte prae-
sumsit, & mox. Ideo oportet ab eo
ina

intelligentiā discere Scripturā,
qui eam à maioribus secundum
ueritatem sibi traditam seruauit.
Diligent obseruation ought to
be had, that, when the Lawe of
god is read, it be not read, nor
taught after euery mans owne
intelligence, & deuise. For ma-
ny thinges there are in the ho-
ly wort, whiche maie be draune
euen to that very sense, whiche
euery mā hath phātasid & ima-
gined of his owne hed. And ther-
fore of him we ought to learne
the true sense of scripture, who
hath obserued the same, accor-
ding to the truth, by tradicion
geuen from the elders to their
Successours, euermore from
time to time. With thys engine
and weapon, as an engine, and
weapon most sure, fought Ire-
neus against theretike Valēti-

C.ii. nus

nus: fought Tertullia against
theretike Marcion: fought Or-
rigen against theretike Celsus:
fought Cyprian against there-
tike Novatus: fought Iherom
against the heretike Iovinian:
fought Austen against There-
tike Donatus: briefly fought
all the holy doctours alwayes
against all theretikes of there
time, even from the beginning
successiue hitherto. And with
this engine, and wepon, wer al
theretikes euer moze discumfi-
ted, banquished, & beate doune
flat to the ground, whiles thei
wer enforced magre their teth,
and spite of their beades, tun-
derstand scripture alwaies, ac-
cording to the exposition of our
mother the holie church, the ho-
ly doctours, & catholike writers
fro time to time, fro age to age.
to

And thus muche for this point.

Albeit the proces of my ma-
ter maie seeme to require here,
somewhat tentreate of these.iii.
notes, Antiquitie, Uniuersitie,
and Cōsent, wherby aswel the
catholike churche, as the catho-
lique veritie is discerned, and
known, yea soasmuche as
these thzee Notes hathe been
here in this place veri cunning-
ly and wel tuned buto you, and
that tuned but of late, so that
the sownde of them maye bee
thought yet so bymme in your
eares, that thei nede not to bee
tuned agayne at this present,
therfore wil I now passe them
ouer with silence. What other
notes most specially S. Austen
vled to tune for his parte, to
solace, and kepe himself within
the lappe of his Mother, the

C.iii.

catho-

Vincen-
liri.

Contra
epist Ma-
nichæi,
cap. iiii.

catholike church, he notificeth it
to vs in this wise. Multa sūt, quæ
me in ecclesiæ gremio iustissime
teneāt: tenet me cōsentio populo-
rū, atq; gentium: tenet aucthoritas
miraculis inchoata, spe nutrita, cha-
ritate aucta, uetustate firmata: tenet
ab ipsa sede Petri Apostoli, usq; ad
presētē episcopatū, successio sacer-
dotū: tenet postremo ipsū catholis-
cē nomē. &c. Many things ther
are, where withal I am holden
by force of good reason within
the lappe of oure Mother the
churche: I am holden in by the
consent of al Christien people, &
all christian nations: I am hol-
den in, by aucthoritie, begonne
with miracles, nourished with
hope, encreased with Charitie,
confirmed with auncientnes: I
am holden in, by the succession
of Priestes, from Peters owne
sea,

fea, continuallye styll euen to
this present bishoprike: finallye
I am holden in, by the name ca-
tholike, whyche is of that pro-
pety, force, and vertue, that ne-
uer hitherto any secte of here-
tikes, (were thei neuer so im-
pudent) hath dared to calle any
of their congregations, or con-
nenticles the catholike church.
If then the very name Catho-
like, among al other notes, did
some what hold in S. Austen,
withyn the lappe of his mother
the Curche, whoe wyll not bee
holden in, consyderynge bothe
that name, & many other good-
ly names, and appellaciōs mo-
wherwithal she is termed, and
signified almoste euery where,
throuout the scriptures: She
is thōly spouse of chryst, so dere-
ly beloued of hi, that hee calleth

Cane, iiii

C. iiii.

her

Canti. iiii. her amica mea, formosa mea, columba mea, my dearelyng, my beautiful, my doue, accoupting alwaies all iniuries doone to her, even as doone to himselfe.

Zach. ii. qui tangit illā, tangit pupillā oculi mei: Who that toucheth her, (saith he) toucheth the ball of mine eye.

Cantic. i. Shee is the chaste turtledoue, & will receiue none other make.

Gala. iiii. She is the mother of al faithful, and abhorreth al bastardes, bozne of heresie, and

Cant. iiii infidelitie. She is the garden so enclosed, that there maye no wyld boze lightpe entre therein, & destroy her swete flouers.

Esaie. v. She is the vineyard elect, whiche bringeth furth swete wine, quod cōforrat cor hominis: & not such as the Babylonical strumpet beareth in her phial, able to poyson the whole worlde. She

is

is the wellspring of clere water Cant.
cunnyng to everlastyng life,
and will suffre no myxture of
mudde, and founteins dissipate
Shee is the onely keper of the mar. xxi
carcas: that is to witte, wher
unto the Eagles, that is, the hie
learned of the churche, hath al-
waies haunted, and fed upon.
Shee is the strong pillar of tru- i. Tim. ii
eth, bilt on a sure rocke, against
whome, nother errour, nother
heresie, nother tyzanny, no no-
ther the gates of hell, shall ever
preuaile. Nec porta inferi preua- Mat. xvi
lebunt aduersus eam. Shee is the
bodie of Christe Mysticall, so Colloss.
ioyned vnto Christe her head,
that thei haue one spirite, and
cannot be deuided. Shee is the
cote of Christe without seame,
desuper contexta per totū, wher Io. xix.
in is no partition at all Shee
is

Mat. xxiii is þe clocking hene, vnder whose
winges, as her chikens the faith-
ful are alwaies safe, so if they
strale far abroad, they are in da-
nger to bee snatched vp of the
kite the deuil. Briefly, she is the
Gene, vii arke of Noe, within who is life
& safety, without who is presēt
death, and drouning. Thā frō
thunitie of this our mother the
holy catholike church, wherē
is one God, one faieth, on hope,
one bōd of peace, one baptisme,
one Communion, one sacrifice,
one priesthod, and all one, from
this vnitie, I saie, whosoever
diuideth himselfe, he is (as S.
Cypriane saieth,) an aliane, a
le simpl, prophane, an enemy: alienus est,
Prela. prophanus est, hostis est: habere iā
non potest Deum patrem, qui ecc-
lesiam non habet matrem. he can
not now haue god to his father
who

who will not vouchesafe, to ac-
knowlege the churche for hys
mother. he can not be partaker
of Goddes charity, saith saint
Austen, who is an enemy vnto Augusti.
his unitie. Non potest particeps Bonifaci.
esse diuine charitatis, qui hostis est epil.
unitatis. And againe, Quisquis Augusti.
ille est, & qualiscunq; ille est, de Temp.
Christianus non est, qui in Chris clxxxi.
ti Ecclesia non est. Whoso euer
he be, saith S. Augustine,
or whatsoeuer he be, a christien
he is not, who in Christes chur-
che is not. And in another place
Quisquis ab ecclesia catholica fue- Augusti.
rit, quantumlibet laudabiliter se Donarist.
uiuere existimet, hoc solo scelere Epistola
quod a Christi unitate disiectus clii.
ē, nō habebit uitā, sed ira dei māet
sup eū: Whoso euer, saith S. Aus.
is out of the catholike churche,
how comendably, & how godly
soe.

soeuer he thinketh himselfe to
liue, and it were no more but
for this one haynous Offence
only, that he is separate fro the
vnity of Christ, he shalnot haue
life: non habebit uitam, he shal
not haue life (saith he) he shalbe
counted as deade. for the verpe
ire, and indignation of GOD,
hath euen now already lighted
vpon him: yea, and tarieth on
hym to: ira dei manet super eum.
Wherfoze in what state and co
dicion this daughter, this par
ticuler Churche of Englande,
standeth at this pzesente, it is
now to be cōsidered. Wheras
euery good Doughter ought to
captiuate her intelligence, and
geue that to her spirituall mo
ther, which no good child light
ly denieth to her uaturall mo
ther, that is to wit, Dzead, and
re=

reuerence, credite, loue, and o-
beisance to her lawes, and or-
dinances, according to the hol-
some counsaile of the wise man,
saith, Audi fili mi disciplinā patris tui, & ne dimittas legem matris
tuae. Heare O my sonne the dis-
cipline of thy father, and leaue
not vndone the law of thy mo-
ther: what shal a man saie then
of this daughter Englad, whi-
che (for manye meeres of herg,
yea, moe then a good many) no-
ther dreadgeth her mother, nor
reueredeth her mother, nor cre-
diteth her mother, nor loueth
her Mother, nor obeieeth her
Mother: But rather despy-
seth her, spiteth her, taunteth
her, checketh her, reuileth her,
and with all termes of igno-
minie, and reproche, that possi-
bly can bee imagined, ceaseth
not

not continually to deface her, &
as much as in her lieth, to bring
her mother to vtter confusion,
and desolatiō: O lord god who
seeth not the miserable, & wret-
ched, & the dedly dānable state,
this Doughter England (in a
part) standeth in? Whoo seying
it, doe not inwardly and harte-
ly lament the same? Yet this not
withstandynge, thys good wo-
man our mother the holy catho-
like church, for her motherly af-
fectiō, & tender loue, moued euen
with the very bowels of pity, &
cōpassion, she soroweth, lamen-
teth, & bewaileth & dedly defec-
tiō of this her doughter, pitiful-
ly cōplaining, criēg out, & sayēg

Baruc. iiii Audite obsecro cōfines anglicę, au-
Thren. i. dite uniuersi ppli, & uidete dolorē
Baruc. iiii meū. Adduxit mihi de9 luctū ma-
gnū, Vidi. n. defectiōnē filia meę,
quā

quā superduxit illi malign⁹. Filiā Esai. i.
 enutriui, & exaltaui, ipsa autē spres-
 uit me. Enutriui illā cū gaudīo, & Baruc. iiii.
 iucūditate: dimisi autē eā, cū fletu, et
 luctu. Sāctificatio eius desolata ē, i. Mach. i.
 sicut solitudo: dies festi ei⁹ cōuersi
 sunt in luctū: ceremoniē eius in
 opprobriū, honores ei⁹ in nihilū:
 Dispersi sūt lapides Sāctuarij eius in Tren. iiii.
 capite oim platearū. Secundū gloss. i. Maca. i.
 riā eius; multiplicata ē ignominia
 eius. Amputata est exultatio eius, Baruc. iiii.
 & gaudimoniū ei⁹uersū ē in luctū.
 Idcirco ecce ego plorās, & ocul⁹ Thren. i.
 me⁹ deducēs aquas. facta sūt in deris Thren. iiii.
 sū oī pp̄so (āgliē) & canticū eorū tota
 die. Ambulato filia mea, ābulato. E. Baruc. iiii.
 go. n. squalida, gemēs, et merore cō Thren. i.
 fecta, desolata, derelicta sūt sola. he:
 are I beseeke you, o you boꝝdꝛers Baruc. iiii.
 of englād, heare al you people a
 bout, heare you, & se my grieve. Threno. i.
 god hath sent me gret heuines. Baruc. iiii.

For I haue seen the deadly de-
fectio of my doughter Englād,
whiche her ghostly enemy hath
put into her mind. I haue bzo-
ught vp, and promoted a dou-
ghter, and she hath at lengthe
set me at nought, I bzoughte
her vp with ioye, and gladnes,
but I losse her againe with so-
rowe and mournyng. Her san-
ctuarie is cleane wasted, her ho-
ly daies are turned into mour-
ning, her ceremonies are had in
derision, and her honoures are
bzought to nought. The stones
of her sanctuary are scatred in
the corner of eueri strete. Loke
howe greatte was her Glorie
befoze, so greatte is nowe her
ignominie. Her ioifulnes is cut
away, and her chersfulnesse tur-
ned into heauinesse. Beholde,
therfoze I mourne, and the ve-
ry

Esai. i.

Baruc. iiii

i. Mach. i

Tren. iiii

i. Maca. i.

Baruc. iiii

Thren. i.

ry teares runneth doune by my
cheekes. I am made a testing Thren.ii
stocke to al people of Englād, &
their song all day long. Walke Baru.iiij
doughter walke, go doughter
go, thou hast forsaken me, thou
hast lefte me as a desolate and Thren.i
alone woman, & as an vnplea-
sant, ruful, and woful mother.
And knowing, that al power of
life & death is in the onely hand
of God, (whiche killeth and re- i.Reg.ij
uiueth, sendeth downe to the
grauē, and fetcheth vp againe)
to him, as to the most cunnyng
phisicion, do she repaire, and to
him, for the reuiuing of her ded
doughter, do she busely make
her moost earnest petition, and
praier, euen with these, or the
like woozdes, whiche I haue
now take to my theme. Domine Math. ix
filia mea modo defuncta est, sed

D. i,

ueni

ueni, impone manum tuā super eā
et uiuet. **L**orde, my doughter
the Church of Englande (as
touching y^e life of lively vnitie)
she is euen now (in a parte) de-
ceased and dead: but come, lay
thy most gracious hand on her,
and she shal reuiue. Here the
prayers.



OR as muche as
(derely beloned in
our sauiour Christ)
this doughter, this
church of Englañd,
nowe (in a parte) deceased and
dead, hath come to her death
by thre maner of wayes, **F**yrst
foz lacke of the life of lively v-
nitie with her mother the holy
catholike church, **S**ecundarily
foz lacke of the life of faith, and
good beleife, **A**nd thirldy foz
lacke

lacke of the life of charitie, and
good liuing, sithen the first part
hath been alreadie declared, I
intende (God helping, and your
paciencie suffring) of the two o-
ther partes nowe bzeifly to en-
treate, and finally to declare,
how god laieth his most graci-
ous hand on this dead dought-
er, for her resuscitation, and re-
uiuing againe, and this dooen
(after a plaine, homelye, per-
ceivable sort) I shall committe
you to God.

First, as touching the death
of this doughter Englande for
lacke of the life of faith, & good
beleif, No merueil it is verely,
if she, (for a good, I must saie,
for a great numbze of her mem-
bres) be soze infected, soze poy-
soned, soze soule sicke, oz rather
dead in soule, thzough misbele-

D.ii.

uyng

uing, no meruelle, I saie, it is
at all. For why, whatsoeuer di-
uelish diuises, menes, & waies,
hath been vled heretofore of
the chiefest miscreauntes, mis-
beleuers, & heretikes, that euer
weere in Christes Church,
(Charrians I meane) for thal-
lurement of other, to thinfectio-
of their detestable doctrine, if a
man marke it well, he shal fynd
the very selfsame deuises, mea-
nes & waies, or the like, to haue
been practised, and put in vze of
late, heere in this our realme,
almost in euery point.

Charrians first, for that thei
could not otherwise lightly per-
swade, but vnder the colour of
the woorde of God, they talked
comonly of the scripture, alled-
ged the Scripture, appealed to
the scripture, boasted of the scri-
pture

ofure, and a numbze of textes,
they had gathered together for
their assertion, whiche were in
berpe dede (as one Bunderius
writeth) fiftie apparant textes
moo in numbze, then were the
evident plaine textes, the Ca-
tholikes could finde out for the
true part. And therbpō Thar-
rians thei had alwaies in their
mouthes gloziously, the worde
of God, the worde of God, the
worde of God. And with this
their audacitie marching agāst
the Churche, furthwith they,
(as Tertullian saied of other, a
word or two altered) the stron-
gest in sayth they moued: the
weaker thei weried: the wea-
kest of all they entrapped: the
wauering they sent away with
a scruple in their conscience. Et Tertulli,
hac sua sua audaria aduersus eccle- de pre-
D.iii. liam scrip.

siam congregantes, statim quosdā
mouent orthodoxos: fatigant in-
firmos: pusillos capiunt: medios
autem cum scrupulo dimittunt.

And hath not the like practise
been exercised with vs these
few yeres past, by our euange-
lical brotherhood: haue not wee
been likewise by them assaulted
with the worde of the Lorde,
brged with the worde of the
lord, pressed with the worde of
the lord, yea, when the lord (our
Lorde knoweth) ment nothing
lesse: was other ergo in peruse,
other Alleluya at Easter euer-
more cōmon, then was in their
mouthes, the word of the lord,
& gods boke: Of whō yet, may
not, (thinke you) the worde of
the lorde, & the worde of Gods
booke in this point, well be be-
lere. xxiij. rified: Non mittebam prophetas,
82

& ipsi currebant: non loquebar ad
eos, & ipsi prophetabant: dicētes, Ezec. xiii

Ait dñs: cū ego non sim loquutus.

I haue not set these prophetes,
(saierth our Lord) and yet they
rāne, I haue not spoken to thē,
and yet they preached, saiyng:
the Lord hath spoken it: when
in very dede, I spake it not: A-
gainst all suche misconstruers, &
miserpounders of the woorde
of GOD, heare (I praie you)
how Tertulliā maketh our mo-
ther the holy Catholike church,
to replie. Qui estis uos? quando,
aut vnde uenistis? quid agitis in
meo nō mei? quo iure siluam meā
cēditis? qua licētia fontes meos trās-
uertitis? Mea est possessio: olī pos-
sideo: habeo origines firmas: ego sū
apostolorū heres: ipsi apostoli, sicut
testamēto suo cauerunt, sicut fidei
cōmiserunt

Tertulli-
de pres-
scrip. con-
tra hereti-

cōmiserunt, sicut adiurauerunt, ita
teneo. Vos certe exheredauerunt
semper, & abdicauerunt, vt extras
neos, vt inimicos, &c. Whoo are
you, (saieyth she) when, or from
whence came you, what make
you in my ground, beyng none
of myne? By what auctoritie
cut you doune my wodde: who
licensed you to turne the strea-
mes of my fountaines? The
Scripture (saieyth she) it is my
possessiō, my good, my heritage:
I haue had possession therof a
long tyme: I haue good eui-
dence to shewe for the same: I
am the right heire to the Apo-
stles: thapostles as they willed
by theire testament, as they put
me in trust, as thei gaue me in
charge, & adiured me to holde,
so do I styll holde: wheras the
Apostles thei haue alwaies dis-
herited

herited, and cast of you, as bastar-
des, as alians, as enemies,
and as suche, whiche ought to
haue no right, no title, no inter-
est at all, in the expounding of
scripture.

Charrians a-
gaine thinking them selues ne-
uer able to induce the people to
their heresie, whiles the catho-
lique, good, and godly learned
bishops were had in reputaciō,
they charged therfore many of
theim, with diuers false, & gre-
uous crymes. As among all o-
ther thei charged the good, and
godly learned bishop Athana-
sius, bothe with a mayme, and
also with incontinencie: With a
mayme, in that he should haue
cut of one Arsenius arme, the
arme of a deade manne beyng
brought furth of purpose, as
the arme of Arsenius, notwithstanding

Ecclesi.
hist. lib. x
cap. xvij.

Ecclesi.
hist. theo.
libro . i.
capi. xxx.

standing Arsenius himselfe appeared afterward, hauing both armes: With incontinencie, in that he should haue rauished a certein woman, who being subornated for the nones, did like a shamefull & chameles harlot, most impudently auouche it to his face: although, as it appeared in conclusion, she neuer knew him, nor sawe him before. And albeit this good, & godly lerned Bishop had so well purged, & cleared himselfe of bothe these crimes, that his accusours suspected thereby no litle shame and reproche, yet was he (that notwithstanding) deposed, and set into banishment. And hath not the like crimination, & false accusation, been forged also of late yeares, against certeine of our most Catholike, good, and godly learned prelates, worthi

for their stoute stedfastnes, and
stedfast stoutnes in Gods qua-
rel, bothe to bee Chronicled in
perth, and also to be crowned in
heauen? Was not disobedience
laied to ones charge, where no
disobediēce was? periury to an
others charge, where no periur-
ie was? diuers crymes to di-
uers of their charge, where no
crime was? And not w^tstanding
their iust purgaciō & clerement,
were thei not yet deposed & cō-
mitted to ward, ye, & that som
of them to most vile ward toe?

Charrians also for thallu-
rement of the powers, being di-
uersly affected & delighted with
chaunge, thei vsed diuers alte-
rations & chaunges in their re-
ligion, whose mutabilitie, and
chaungeablenes s. Hilarie most Ad. Cōf-
plainly declareth. Of whom, for Augustū
auoiding

auoidyng of tediousnes, I will
touche but here & there a pece,
of a longer processe. Scribendæ
atq; innouandæ fidei exinde usus
inlocuit, qui postq; noua potius
cœpit condere, quàm accepta res
tinere, nec ueterata defēdit, nec in
nouata firmavit. Et facta est fides
temporum, potius quàm Euanges
lorū, dum & secundum annos scri
bitur, et secundum confessionem
baptismi non tenetur. Periculosū
nobis admodum, atq; etiā misera
bile est, tot nūc fides existere, quot
voluntates: et tot nobis doctrinas
esse, quot mores: et tot causas blas
phemiæ, quot vitia sunt, dum
aut ita fides scribūtur, ut volumus,
aut ut volumus, intelliguntur. Et
cum secundum vnum deū, vnum
dominum, et vnum baptisma, e
tiam fides vna sit, excidimus ab ea
fide, quæ sola est: & dū plures fiūt,
ad

ad id coeperūt esse, ne vlla sit. Anā
nuas, atq; menstruas de Deo fides
decernimus, &c. A custome hath
growen (saith he) to wzite, to
innouate, and to chaunge often
tymes the faith, which custome
after it ones begon, rather to
make newe decrees, then to re-
taine decrees redy made, it nei-
ther defendeth tholde, nor yet
stablisheth the new. And so the
faith is made moze according
to the tyme, then according to
the gospel, whiles it is wzitten
after the peres, & not kept after
the profession of baptisme. It
is to vs a very perdlous, & also
a miserable thing, that we haue
nowe, so many faithes, as min-
des: so many doctrines, as ma-
ners: so many causes of blasphe-
mies, as there ar vices: whiles
faithes are either so wzitten,
as

as we list, or at lest, as we list,
so vnderstande. And whereas
after the rate of one God, one
Lord, and one Baptisme, there
ought to be but one sayth, we
are fallen frō that faith, which
is but one: and while: moō sai-
thes are made, thei haue begon
to bee at that point, that no
sayth at all remayneth. We
make euerye yere, yea, euerye
moneth almost a newe sayth.
Hitherto s. Hilarie. Who in the
same place reciteth also. iiii. se-
ueral chaunges, whiche Thar-
rians had of their faith, & all in
one yere. And haue not we had
in like maner of late yeres, ofte
chaunges about our religion, &
that accordyng to the affertion,
and phantasie of Rulers: haue
not we had change in doctrine,
chaunge in bookes, chaunge in
tounge

founiges, chaunge in Altars,
chaunge in placing, chaunge in
gesture, chaunge in apparaile,
chaunge in breade, chaunge in
geuyng, chaunge in receiuyng,
with many other changes moo,
so that we had stil chaunge vpo
chaunge, and like neder to haue
left chaunging, till all the hole
world had cleme been changed:

Charrians furthermoze to
allure & entise all other sortes
vnto thein, they inuegled the
simple with scismatical collec- Trip. hist
tes, Anthemes, and Hymnes, lib. x.
of their owne deuise: the young cap. viij.
petites, with false & fond Ca-
thechismes: (as did also Iulian⁹
thapostata in his tyme) thelder *Greg. presbyt.*
scholars, with larg exhibitio^s: *in vita Gre-*
(as did also Berégarius in his *gorius Naz.*
tyme) the priestes and prea *† Gummundus*
chers, with the promotions & *† Imper hist.*
lib. ii. ca. xxxij
dignities

Eccle. hist.

Theod. lib. ii.

cap. xxiii.

Tripert. hist.

lib. v.

cap. xxxix.

dignities of the church, as many at least, as would subscribe to their heresie: the Catholikes in þ meane tyme, (whiche refused subscriptions) beyng either depriued of suche liuinges they had, other banished, other imprisoned, other at the lest commaunded to silence. And hath not the like practizes been put in vze of late yeres among vs also? Was there not bled aswel in Sermons, as in Lectures, and other comune assemblies, a certein scismatical, & singular kynde of praier, somewhat different from the common order, and sorte of praier? Was there not one perilous pernicious pestilent Catechisme amög other thinges set furth of late, with a comaundement, to be read in all Grammar scholes throughout

out the whole realme, and that
also sette furthe as allowed by
by the Clergie in Synod. Londi.
wheras the conuocation with
out all doubt (foz the lower ho-
use at leaste) was neuer made
priuie thereunto: Hath not our
exhibitions) woorthely termed
Arrians, or Berengarians ex-
hibitions,) been distributed of
late to Scholers, namelye in
Oxford, with great parciali-
tie, and respecte of personnes,
moze foz the corruption of yo-
uthe, then foz any good zeale,
to the maintenaunce of Vertue,
and lernyng, none being made
partakers therof at length, but
soche onely, as woulde be con-
formable to al Subscriptions?
Which, if it were not a certeine
kinde of blyng poore neadie
symple Soules to the Deuill
E. foz

for money, I report me to you.
Hath there been any spirituall
promotion and dignitie, yea, or
almoste any meane liuyng of
the Church, bestowed these
fewe yeares past, but vppon
suche onely, as would earnestlye
set furth, (either by preaching ei-
ther by subscribyng) all the er-
ronious doctrine, falsely termed
the Kinges proceedings: Hath
there been any catholike of late
yeres refusing subscriptiō, but
that hath been other depriued,
other imprisoned, other banish-
ed their company, other at least
silenced?

The Arrianes ouer and be-
sides this, for the better defence
of their indefensible heresy, they
would admit nothing against
thē, but what was other by ex-
presse words mencioned in scrip-
turdges.

ture, or els by their owne sonde
iudgemente to bee guthered of
scripture. And thereupon thys
terme $\delta\mu\omicron\sigma\iota\omicron\nu$, signifieng the cō-
substantialitie of the sōne with
the father, (whyche terme the
Cathotike fathers, enspired by
the spirite of truth, inuented in
the counsaile of Nice) thei reiect-
ed it, as a new terme, as a stra-
unge terme, and as a terme no
wher able to be found through
out al the hole corps of the Bi-
ble. As in very dede the terme,
& self word $\delta\mu\omicron\sigma\iota\omicron\nu$, in the same
ordze of sillables, can no where
be found: notwithstanding the
thing ment thereby, is easye to
be deduced & gathered of scrip-
ture, by the iudgement at least
of the Catholyque Church.
And hath not the lyke practyse
been vsed of late with vs alsoe

C. li.

Hath

Hath not our new Gospellers
exacted of vs expresse scripture
for euery thyng vsed of olde in
the churche? hath not thei cau-
sed to be laid downe al thinges
whiche are not other expresse
mencioned in scripture, other by
their owne sonde Iudgemente
to bee gathered of Scripture?
And hathe not thei thereupon
relected and fauted this terme
transubstantiatio, as a terme
newe, straunge, papisticall, and
no where hable to bee founde
throughe oute the whole bodie
of the Byble? But albeit this
terme transubstantiatio may
seme to them somewhat a newe
terme, beyng not muche aboue
thre hundzed yere olde, yeat is
the thing of a farre more anti-
quite and auncientnes. As A-
thanasius ones answering Ar-
rius

ring, said by this terme *ομολογιον* In dispute
Antiqua res nomen nouum accepit, non uocabulo nouo, noua rei
uirtus accessit. An oulde thyng hath receiued a new name, and
yeat for al the new name, hath it not receiued the vertue of a
newe thyng. And althoughe this terme transubstantiation
lyke as this terme consubstantialitie, can no where be founde
in scripture, (as in verye dede this terme cannot be found) yet
in as muche as the thing meant thereby, is easely gathered of
scripture, by the sincere, & incorrupt iudgemente of our mo-
ther the holy catholike churche, it ought of euery good christien
and obediēte childe firmly to bee credited, and beleued. For
that Church, whiche gathered the thing of Scripture, and

C.iii. in-

inuented the terme *ομολογιον* aga^s
inst Charrians, that Church,
whiche gathered the thyng of
scripture, and inuented the ter^s
me *θεοτοκος*, against the Nesto^s
rians, that church, whiche ga^s
thered the thing of scripture, &
inuented the terme *Ingenitus*, a^s
gainst the Priscilianistes, that
church which gathered the thig
of scripture and inuented the
terme *Persona* against the Sa^s
bellians, that very selfesame
churche hath also gathered the
thing of scripture, and inuented
this terme *transubstantiation*,
against the sacramentaries. If
you set aught by her iudgemēt
in thother pointes, why should
you set nought by her iudgemēt
in this point? Other receiue her
iudgement thozowly, oz reiecte
her iudgemēt thoroughly: other
make

make her a soothsayer vtterly,
other make her a lier vtterlye.

Tharrians to be chozt, & not
tharrians onely, but all other
kinde of miscreanntes, misbee-
leners, and heretiques (foz the
mooste parte) entending to in-
duce, and bzuing in, the higheste
heresie of al, thei vsed comonly
to make induction thereunto
by other meaner matiers. And
hathe not the like practise been
vsed of late yeres here with vs
also? Haue not our newe Chri-
stians, entending at lengthe to
choote at the hyghest marke of
all, choote firste at the lower
markes: yea certainly. For first
butted they at holpe water, at
holie bzead, at ashes, at palme,
at tenebzing, at knockynge, at
knelyng, and other lyke litle ce-
remonies. Then roaued these

C.iii.

a-

abode at vertues bntwyffen,
at Doctoures expositiones, at
mans tradicions, at prescripte
meates, at fastynge dayes, at
holie daies, at praiynge dayes,
at bodilie seruise, and at suche
other meane matiers, as vn-
certeine marckes. Afterwarde
pzycked thei full, and whollye,
most blasphemously at the cros
of Chzist, at the image of chzist,
at the saintes of Chzist, at the
mother of Chzist, at the spouse
of Chziste, at the Sacrifice of
Chzist, at the Sacramentes of
Chzist, and therin at last at the
most pzeiousse body, and bloud
of Chzist, as the highest marke
of al, the chiefeest mistery of our
faith, and the greatest comfort,
man hath in al this mortal life.
Is it then any merueille, good
brothzen, if this doughter the
church

churche of Englande bee nowe
 (in a part) deceased and deade,
 sithen all the deuises, meanes,
 and waies, to slea, and kil chri-
 sten Soules, bled heretofore of
 Charrians, hath ben thus prac-
 tised here of late, by some of her
 own bloud and blood: Against
 whose recheles, and leud impi-
 etie, holie Augustine if he were
 now a liue, and heard suche vn-
 decent, and vnreuerēt wordes,
 suche fond, and straunge opini-
 ons, suche wicked and blasphe-
 mous sayengs, as some letteth
 not to vtter of this most holye,
 and blessed sacramente, he wo-
 uld not misse, but say vnto the,
 as he ones saied vnto Julian⁹
 the Delagian with his Secte.
 Mira dicitis: noua dicitis: falsa di-
 citis: Mira stupem⁹: noua cauem⁹,
 falsa conuincimus. Merueilous
 E. r. thin

Cont. Iul.
 Pela. li. iij.
 Cap. iij.

thynges you speake: newe thyn-
ges you speake, false thynges
you speake: your merueylous
saynges, wee are astonnied at
them: your newe saynges wee
wilbe ware of them: your false
saynges, we wil conuince the.
But for me to couince this he-
resie, and to prooue throughe
the reall presence of Christes
most precious body and bloud,
in the holy and blessed Sacra-
mente, as it is a matter of no
small importance, nor can well
be done in so short a time, so do
not I entende to take on mee
suche a weightie prouince, nor
yeat longe to stande herebpon
at this present. Howebeit some
what to speake hereof, more
for edification of the simple, thā
for conuiction of the stowarde,
I thyncke it for the tyme expe-
dient.

diente. If oure Sauours acte
and deede were thzoughly cor-
respondent to hys woorde, and
promyse, (God forfende anye
good Chzistian manne, oz wo-
man shoulde euer sai, oz thynke
the contrarpe), sythen he made
thys promise in the Gospell of
Sainte Ihon, Panis, quem ego Ihon, vi.
dabo, Caro mea est, quam ego da-
bo pro mundi uita: Doublynge
this woꝛd dabō, after the greke
Terte, to signific a double ge-
uyng of his body, in this sense,
the bread, whiche I will geue
you to eate, it is myne owne
fleshe, whiche fleshe I wil geue
also to be crucified on the crosse
foꝛ the redemption of the woꝛ-
lde, whoe can then doubte, but
that our sauour Chziste at his
maundie supper, what tyme he mat, xxvi
toke

toke bread in his handes, blessed it, brake it, gaue, & said, this is my body, but that he euē thā made it his owne verpe bodie in dede: for otherwise his woꝝd and his dede had not been one: otherwise he hadde promised a thinge, whiche thing hee hadde not perfoꝛmed. And to the ende it should not be doubted, what bodye hee meant, he added as a

Cor, xi. Declaration, quod pro uobis tradetur. This is my bodye (saith our Loꝝd,) but what bodye O Loꝝde: tel it vs plainly. The very self same body (saith he) that shalbe betrayed for you. Howe coulde hee haue expꝛessed hys minde moꝛe plainlye, moꝛe euidently, moꝛe simply, then to saye, this is this: this is my body: yea and that bodie too, which shalbe betrayed for you? If this bee

he betrayed for you if not
then be not

not plain enough, I cannot tel,
what is plaine enoughe. Thus
beleued plainly vpon our saui-
ours plain wordes first the ho-
lie doctour saint Damascene, libro. iij.
who saileth: Non est figura panis capit. xiiij.
& uinum, Corporis & Sanguinis
domini. Absit, n. hoc: sed est ipsū
corpus Domini Deificatum, ipso
dño dicente: hoc est corp⁹ meum,
non figura corporis, sed corpus:
non figura sanguinis, sed sanguis.
The breade, and the wine, it is
not a figure only of the body, &
bloud of Christ (God forfende
that,) but it is our Lordes own
bodie, iomed vnto the Godhed,
our lorde himselfe sayng: thys
is my bodie: not a figure of my
bodie, but my bodie: this is my
bloud: not a figure of my blud,
but my bloud. Thus beleued a-
gayne plainely vpon oure saui-
ours

De facta.
li. iij. cap
v.

our plain woordes, the holye
doctoꝝ S. Ambrose, who saith.
Antequam consecratur, panis est.
ubi autē uerba Christi accesserint,
corpus est Christi. Et ante uerba
Christi, calix est uini, & aque ple-
nus. Vbi uerba Christi operata fu-
erint, ibi sanguis efficitur, qui ple-
bem redemit. Befoze it be conse-
crated, it is bread: but after the
woordes of Chziste are ones
come to it, then is it the verye
bodie of Chzist. And befoze the
wozds of chzist are pꝛonoōced,
the chalice is full of Wyne, and
water: but after the woordes
of Chziste hath ones wzought
vpon it, than is it made the ve-
rye bloudde of Chziste, whiche
redemed the worlde. Thus
beleued also plainly vppon our
Saiours playne woordes,
the holie Doctout S. Iohan
with

with the golden mouthe, who
saith: Credamus ubiq; Deo, nec Homelia
repugnemus ei, etiam si sensui & lxxxij. in
cogitationi nostræ absurdum esse xxvi. cap
uideatur, quod dicit. Quod in om- Mathei.
nibus, & præcipue in mysterijs
faciamus: Non illa quæ ante nos iac-
cēt, solūmodo aspiciētes, sed uerba
quoq; eius tenentes. Nā uerbis ei⁹
defraudari non possumus. Sensus
uero noster deceptu facillim⁹ est:
Illa falsa esse non possunt: hic sæ-
pius, atq; sæpius fallitur. Quoniam
am ergo ille dixit, hoc est corpus
meum, nulla teneamur ambigui-
tate, sed credamus. Let vs beleue
god alwaie, and let vs not re-
pugne vnto him, no though the
thing, he saith, maie seeme an
absurditie, both to our senses,
and also to our vnderstanding.
Whiche thinge let vs doe in all
matters, but specially in the my-
steries

series of our faith. Let vs not
consider the thing, that lieth be
foze vs only, but let vs cōsider
Christes wordes also. for oure
senses, thei maie be, & are often
times deceiued: but Christes
wordes thei are not, nor cannot
in no wise bee faulse. Because
thercfoze chzist hath saied, this
is my bodie, let vs beleue (saith
he) without al doubt, that it is,
euen as he hath saied, his owne
very bodie in dede. Thus bele-
ued moreouer plainly vpon our
sauiozs plain wordes, the holy
doctour s. Austen, whoo saith
expounding this text (as it was
then read), Et ferebatur in manis

In psalmo
xxxij.

bus suis: Hoc vero fratres, quoz
modo posset fieri in homine, quis
intelligat? Quis. n. portatur mani-
bus suis? Manibus aliorum potest
portari homo: manibus suis nemo
portatur.

portatur, quomodo intelligatur in
ipso Dauid secūdū literā, nō inue-
nimus: in Christo aut̄ inuenimus.
Ferebatur. n. Christus in manibus
suis, quando cōmēdās ipsū corpus
suū, ait: hoc est corp⁹ meū. Ferebat
N. illud corpus in manibus suis.
He was caried in his owne hā-
des. But this o bʒethrē, how it
may be verified in mā, who can
bnderstand: foz what mā is ca-
ried in his owne handes. In oʒ
ther mens handes maie a man
be caried, but in his owne han-
des is no mā caried. How this
maie be bnderstande in Dauid
literally, wee finde not, but in
Chʒiste we finde. Foz Chʒist he
was caried in his owne hādes,
when he, cōmending hys owne
bodie, saied: This is my body.
Foz then hce caried the same
bodye in his owne handes.

J.

And

And how could Chzist, (I pray
you) carie his owne body in his
owne handes, vnlesse his body
wer there really & substantial-
ly contained, vnder the formes
of bread and wyne? for if it wer
but a figure (as the Sacramen-
taries saith) than could Dauid
and euery other man carie his
owne body in his owne hādes
toe, euen as wel as Chzist. whi-
che thing s. Austen here vtter-
ly denyng, dothe therein most
plainely affirme the veritie of
the real pzeſence. And the same
saunct Austen againe declareth
special mater, wherebpon a fa-
miliar similitude may be groun-
ded, to expresse, howe the real
pzeſence may bee (in a maner)
comprised, and may stād (after
a sort) euen with good reason,
though the thing it selfe in be-
ry

In Psal.

xxxij.

In Psal.

xxx.

ry dede farre surmounteth and
passeth all reason. The simili-
tude may be this. Lyke as the
infāt eateth the very selfesame
foode, that the nource cateth,
but vnder an other foyme, for
the infant cannot away with
harde meate, but must be fedde
with Milke, and therefore the
foode is firste qualified of the
nurce, chewed, and swallowed
downe of the nurse, incarnate,
and incorporeate in to the bodie
of the nurse, and part therof
(by vertu of her pappes) turned
into milke of the nurse, which
milke is a foode apte and mete
for thinfant to receiue, to sucke
and feede vpon: Euen so wee
Christians do receiue the very
same foode, the very same bo-
die, & bloud in substaunce, that
was crucified for vs, here in
J.ii. pearth

earth. But because wee are all
as infantes in this behaulfe at
least, and cannot awaie with
soche harde meate, nor can a-
bide for lothelomenesse to eate
Christes bodie, and drinke his
bloude, vnder the fourmes of
fleshe, and bloud, our sauour
Christe therefore, (like a good
nourisse) he qualificieth his body
and bloude, he altereth it, hee
transfourmeth it, he exhibiteth
it vnder an other forme, vnder
the forme of bread, and wyne:
and so maketh it to vs infan-
tes as milke, as a gentle fami-
liar foode, apte, and meete to be
receiued without horroz of e-
uery Christian man and wo-
man. And yea it is for all that
Christes owne very body, and
bloud still in substaunce, but
qualified and exhibited to vs
vnder

vnder the formes of bread and
wyne, euen as the foode which
the nurse eateth is qualified
and geuen to the infant vnder
the forme of Mylke.

Thus to bee shortly beleued
plainely vpon our Saviours
plaine wordes Saint Hiero-
me: Thus Saint Cyprian:
Thus Sainte Basile: Thus
Thus Sainte Hilarie: Thus
all the rest of the holy doctors:
wherein thei nothing varied,
but constantly syngeth all
one note: beyng at leaste well
construed, and wel vnderstand
and beyng not torqued, and
wrested, wrenched, and wozied,
as theie haue been of some in
aucthoritie of late, (God graunt
them grace to repēt therfore.)
To whome our Marcus An-
tonius, our Marcus Antonius
F.iii. us

us (I saie) woꝛthy foꝛ his con-
stancie to be named Cōstancius,
Pea, Constantissimus, hathe so
handsomely & so fully aunswē-
red, that theie shall euer haue
their hands ful of him, and ne-
uer be able to streke and replie
anye thinge againe, at leaste
woꝛthy the readynge . So
clarkelie hathe oure Marcus
marked out al thinges that ma-
keth foꝛ the purpose: so clerke-
ly hath he accorded the Scrip-
tures, and doctours saynges:
so clerkeley hathe he brought
all apparaunte contradiction
vnto vnitie in this behaulfe.
Whetupon one reason me thin-
keth, maie be grounded, which
were sufficient, to moue anye
hard harte, any stony stomach,
any blunt bꝛest, that is not vt-
terly obsecate, vtterly obstinat
vtterly

bitterly indurate. The reason
shal bee this. Other you muste
graunt the real presence of our
Saniour Chzistes owne very
bodie, and bloude in the holpe,
and blessed sacrament, (as the
truth is) or els must you make
vs beleue, that al the auncient
aucthors, and godly persones,
al the holy martyres, and con-
fessours, all the holy fathers,
and catholike wziters, that e-
uer wzote these. xv. C. yeares
and moze, even from the Apo-
stles time hetherto, you muste
make vs beleue, (I saie) that
these, in this moste highe, and
weightie matier of our saietie,
were al, most shamefully blin-
ded: al, moste shamefully decei-
ued: yea al, moste vndoubted-
lye dampned. For, hadde not
thet all, (as it appereth by their
wzokes

wozkes wel construed, and wel
bnderstande ,) the selfe same
faith in the blessed sacrament,
that the Catholikes haue at
this present? Didde not thei al
beleue inwardly in their har-
tes, ther present the very body
and bloud of Christ: Protest it
in their wzytynges, the verye
body and bloud of Christ: Con-
fesse it with their mouthes the
very body and bloud of Christ:
Receiue it into their bodies as
the very bodie and bloundde of
Christ: Reuerence it in their li-
uynge, as the very bodie, and
bloud of Christ: Die in that be-
liefe, that it was the very body
and bloud of Christ: Wherfoze
if it wer not the very bodie and
bloud of Christ in dede, howe
cā it thē otherwise be thought
but that theie beginning in a
wzong

wrong beliefe, continuing in a
wrong belief, dying in a wrong
beliefe, must nedes be counted
to haue been all, moste shame-
fully blinded: all, moste shame-
fully disceaues: Yea, all, moste
vndoubtedly dāpned? O what
an absurdity, what an incōue-
nience is this? Was Ignatius
that blessed Martyr dampned
trowe you? Ireneus that bles-
sed martyr, was he dāpned to?
S. Cypriā that blessed Martyr
was he also dampned? Sainct
Hilarie dampned: Sainct Ba-
sil dampned: Sainct Hieromo
dampned: Saincte Ambrose
dampned: Sainct Augustine
dampned: were all the holye
Martyres, and Confessours,
al the holie doctours, and aun-
cient aucthours, all the catho-
like wyters, with an infinite

f.b.

numbre

Math.
xxviii.

numbre of oure fore fathers,
were thete all dampned? Oh
Lorde God, what a wonder-
ful matier is this? Is it like-
lie, (thynke with youre selues
good bzeethzen, thynke with
poure selues) is it likely, that
Chziste, whoe pzomised to bee
with his church to the worldeg
ende, and to enstrucke her in all
kinde of truth, is it likely, that
he woulde suffre so many holy
Martyzes, so many holy con-
fessours, so many holy doctozs,
so many thousand thousandes
of our forefathers, so many C.
peres, so shamefully to be blin-
ded, in so high a pointe of oure
fatth & religion? Neuer thinke
it good bzeethzen, neuer thinke
it: lette neuer soche an absurdi-
tie sinke into your stomaches.
Wherefore to auoyde this vn-
reasonable

reasonable absurditie, and in-
conuenience, nedes must it bee
graūted as a plaine, sure, & vn-
doubtable trueth, that the pre-
sence of the very bodie & bloud
of Christ, (Christ I saie, God &
man) is here conteined reallye
and substancially in the moste
holie and blessed sacrament of
the alter. Wherfore to conclude
this parte, heare you nowe the
ernest obtestation and request,
your mother the holie Catho-
like church maketh vnto you,
callyng you al, children: not al,
for the presēt, but for that past,
and that to come: vsing herein,
with a very litle alteration, the
wordes of the holie Doctour
Saint Augustine. Vos me au: Homilia
dite o filioli, audite me per sāguinē domi, in
Christi, quo estis redempti: perno octauis
men, quod super uos inuocatū est: Pasch. ad
per Baptiza.

per illud altare, ad quod accessistis:
per sacramēta, quæ accepistis: per
iudiciū futurū, uiuorū, & mortuorū:
per salutē deniq; aiarū uestrarū
obsecro uos, obtestor uos, obstrin-
go uos, adiuro uos. **Hear me**
(saith he) O you my dere chil-
dren: **Hear me** (I saie,) **hear me**.
I desire you by the moste
precious bloud of Christ, wher
withal you were redeemed: by
the glorious name of Iesus,
which was called ouer you: by
that holy altar, wherunto you
haue come: by the holy Sacra-
mentes, which you haue recei-
ued: by the terrible iudgement
to come of the quicke, and the
Deade, at the dreadfull daye of
Dome: briefly by the healthe of
your owne soules, euen as you
trust to be saued, and auoide e-
uerlastyng dampnation, I be-
seche

seeche you : I praye you : I
exhor̃te you : I requyre you :
I charge you : yea , I adiure
you. What behemencie of woꝝ-
des haue we here , what an ob-
testation is this , what an adiu-
ration ? But goe toe , let vs see ,
what is thy request o woman ?
saie on at ones in few woꝝdes.
Merely , euen this . Consider ,
with your selues my dere chil-
dzen , consider : fyste the con-
sent of all the fower Euange-
listes , with the holie Apostle
Saint Paule , of whome all ,
the blessed Sacrament is ter-
med vniformelye , and that no
lesse then a leuen times , the ve-
ry bodie , and bloude of Christ.
Consider agayne , the whole
consente , of all the aunciente
Doctoures , and Catholique
Writers of all Ages , whiche ,
(beyng

Ad Ianu.
Episto.
cxviij.

(beyng wel construed, and wel
vnderstande,) dooe fullye, and
wholly affirme it, the very bo-
die and bloude of Chzist. Con-
sidze also the cōsente of diuers
general counsailes, (whose au-
thozitie as **S**ainct **A**ugustine
saieth, is mooste solempne and
honozable) whiche haue in the
Spirite of **G****O****D** determined
and decreed it, the very bodye,
and bloudde of Chziste. Con-
sider mozeouer the meruelous
Reuelations, and wondrous
Myracles wrought of **G****O****D**,
and witten of aunciente auc-
thours, whiche hath from time
to tyme declared it, the verye
bodie and bloudde of Chziste.
Cōsidze ouer and besides this,
the great bitter scourges, and
plagues, that alwayes haue
lighted on al Chzisten realmes,
dispising

dispiſyng and diſworſhippyng
it: and contrariſe the proſpe-
rous ſucceſſe and tranquillitie
of all Chriſten realmes accep-
ting and worſhipping it, as the
bery body and bloud of Chriſt.
Conſidre finally the dreadfull
deadlye dampnable ſtate, and
condicion, you ſtande in nowe
at this preſent, as many as do
not ſtedfaſtly beleue it, the be-
ry bodie and bloud of Chriſte.
For in this behalf, (as Epipha-
nius ſaith) You are fallen from
grace, & from life euerlaſting,
A gratia, & ſalutē. &c. You are dead,
You are deade, You are deade.
Hitherto your mother, good
brethren. Now then if ye conti-
nue in the miſbelief of this moſt
holie and bleſſed Sacrament,
and in all other moſt pernici-
ous and peſtilent, moſt deteſta-
ble

In Anco

ble, and dampnable Heresies,
whiche are nowe abzode, oure
mother the holie Catholique
Churche, maie haue iust occasi-
on to repaire to the heauenlie
Whisition her spouse, and saye
the wordes of my theme. Dñe,
filia mea modo defuncta est, &c.
LORDE, my daughter the
Churche of Englande (as tou-
ching the life of faith and good
belief) shee is euen nowe (in a
part) deceassed, and deade, but
come, laie thy mooste gracious
hande on her, and shee shall re-
uiue.

Here haue you hearde the
deathe of this daughter,
the church of England, as tou-
ching the life of faith and good
beliefe. Nowe shal you heare in
like maner, the deth of thesame
daughter, as touchyng the lyfe
of

of charitie and good liuing.

If misliuyng also & lacke of
charitie (derely beloued) do bzig
death to this daughter, (as in
dede it doeth,) howe can she be
thought then, other then decea-
sed, other then ded in many mē-
bres of hers at least: For when
was misliuyng (I pzaie you)
euer in any age moze aloft, and
moze rife, then euē now of late
by our tyme in this our realme?
Whē had euer moze place, then
of late yeres, the sayng of the
Apostle: In nouissimis diebus ins-
tabunt tempora periculosa, & es ij. Ti. iiii.
runt homines seiplos amantes,
cupidi, elati, superbi, blasphemī,
parentibus non obedientes, ingra-
ti, scelesti, sine affectione, sine pa-
ce, criminatores, incontinentes,
immites, sine benignitate, prodit-
ores

tores, proterui, tumidi, et voluptu-
atum amatores, magis q̄ dei: has
bentes, speciem quidem pietatis,
veritatem autem eius abnegātes.

In the later daies there shall
come perillous tymes, and the
people shall be louers of thesel-
ues, couetous, boasters, proude,
blasphemous, disobediente to
father and mother, vnthanke-
ful, vnholp, vnkind couenaunt
breakers, false accusers, rio-
tours, fierce, dispisers of them
whiche are good, Traitors;
heddy, high minded, gredy vpo
volupteousnesse, moze then the
louers of God, haupng a simili-
tude of godlie liupng, but deny-
ng the vertue therof. When the
sayeng of the prophēt Osee: Nō

Ose. iiii.

est ueritas, non est misericordia,
non est scientia DEI in Terra,
maledictum, mendacium, homici-
dium

eidū, furtū, & adulteriū inundaue
runt, et sanguis sāguinem tetigit.

There is no trueth, there is no
mercie, there is no knowlege of
God in the land, but swearing,
lyng, manslaughter, theft, and
adultery hath gotten the ouer
hand, & one guiltinesse foloweth
an other. Whan, the sayng of
the pzophete Esaie: Terra infe-

Esa. xxiii

sta est ab habitatoribus suis, quia
transgressi sunt leges: mutauerunt
ius: dissipauerunt fœdus sēpiter-
num: dereliquerunt dominū: blas-
phemauerunt sanctum Israel: ab-
alienati sunt retrorsū. The yerth

Esa. i

is euen infected with her inha-
bitantes, for they haue trans-
gressed the lawes: chaūged the
ordinaunces: broken the euer-
lasting couenaunt: forsakē our
Lord: blasphemed the holie one
of Israel, & are gon backward.

Gii.

When

Epif. lxiix

When the sayng of S. Ihon,
the holy Euangelist: Totus mū-
dus in maligno positus est: All the
whole world is set on mischeife
Whose saynges all, the holye
doctour saint Basile, thinking
fulfilled in his age, describeth a
disorder, not much disagree-
ant frō the disorde of this our
age. Subuersa sūt pietatis dogma-
ta: turbati pietatis ritus: ambitio
eorū, qui dominum nō metuunt,
ecclesiarum gubernacula inuadit:
et iam manifeste, uelut impietatis
prēmīū, primæ sedis dignitas pro-
stituitur ita, vt, qui maledicēdo est
seuerior, ad Episcopatum populi
acquirendum sit prior, ac potior:
Euanuit hōestas sacerdotalis: desi-
erūt, qui gregem domini pascunt
cum scientia: (dispensationes pau-
perum ad propria oblectamenta,
munerumq; largitiones, absumen-
tibus

tibus ijs, qui ambitiois, & dominā
di studio tenent): Elāguīt Canonū
exacta diligētia: multa est peccādi
licentia. Qui, n. humanis adiuti
officijs ad principatū perueniunt,
hac ipsa delinquendi permissa licē
tiagratificātur. perijt iudiciū iustū:
vnusquisq; in voluntate cordis sui
ambulat. Et mox. Ob hac ri
dent nos infideles: nutant, qui mo
dicæ sunt fidei: fides ipsa in ambi
guum uocatur: ignorātia offundi
tur mentibus, propterea quod for
mā ac speciem pietatis pretextunt,
qui sermonem uersute adulterant.
Silent, n. pie docentium ora: reso
luta uero est quæuis blasphema līn
gua: prophanata sūt sacra: qui sani
sunt in plebe, domus orationis fu
giunt, vt pote in quibus impia do
centur: Abiguntur pastores, vt
dispergantur greges. Vnum iam Episto.
crimen est, quod vehementer pu
nitur

nitur, si quis paternas traditiones
diligenter obseruet. Ob hoc fugā-
tur patrijs pijs, et ad solitudines ha-
bitationem trāsserunt. Non canis-
tics apud iudices iniquitatis vene-
rabilis est, nō exercitatio pietatis,
non vita iuxta euangelium a iuue-
tute vsq; ad senectam peracta. E-
piscopi verò ex sola calūnia capti
sunt, et nulla comprobatione cri-
minum inducta supplicijs tradun-
tur. Quidam verò neq; nouerunt
accusatores, neq; viderūt iudiciū,
neq; omnino calumniam perpeffi
sunt. Godly decrees (saieyth he)
are ouerthzowen: godly vsages
are put out of place: the ambi-
tion of theim that feareth not
God, inuadeth the gouernemēt
of churches: the dignities of the
high Sea (as a rewarde of im-
pietie) is now openly so set out
to sale, that, whoe is moze ear-
nest

Epis. lxxix

next then other in railing, he is
more forward then other, in
attainyng a bishoprike: priestly
grauitie is vanished awaye:
Gone are they, whiche feedeth
Christes flock with knowlege:
They, whiche are ambitious, &
desirous of ruledom, cōsumeth
the releifes of the pooze to their
owne pleasure, and bzyng of
other: The exacte obseruation
of the Canons, and rules of the
churche, are waken faint: great
libertie of sinful liuyng is per-
mitted: For they, (which by o-
thers helpe, and not their own
deserte) aspieth to ruledome,
gratifieth their helpers againe
with the selfe same libertie of
misdoynge. Upright iudgement
is gone: euery man lyueth as he
lyst. For these thinges the In-
fidels, they laugh vs to scozne:

G.iii.

the

the weakelinges in faith, they
stagger: the sayth is called in
doubt: ignozaunce ouershado-
weth mens myndes, because
they pzetende a forme, & shape
of godlynes, whiche colourcth
their talkewith craftynes. For
the mouthes of godly pzechers
are stopped: but euery blasphe-
mous tounge rouleth at large:
holye thinges are pzophaned:
they, which be good emong the
people, thunneth the houses of
pzaier, as in the whiche wicked
doctrine is taught: the shepe-
herdes are dzuen away, that
the flockes may be scattered a-
bzoode. One crime there is now
a daies, most sharply punished,
if a man doe diligently obserue
and kepe the tradicions of the
fathers: For this cause þ godly
are dzuen out of their coutry, &
goeth

Epist. lxx

goeth to dwell in solitary places, not old age, not exercise of Godlinesse, not life passed after the gospel continually, is aught regarded with vnrightheous iudges. Als for bishops thei are attached vpon false accusation only, and are punished, no ere-ly euidence of their faultes, be- yng brought furth. Yea, some also not as moche as knew their accusers, neither euer came to iudgement, no, nother yeat co- ulde euer be blemished with a- ny false accusation. Hetherfo S. Basil. But here now emōg all other enozmities in general to touch particularly one in the laietie, and another in the cler- gie, what shal I saie first of cer- teine of the laietie, which hath, what by hooke, what by croke, wrong out of the handes of the
clergie,

Chronic.
Carion.

wozonge oute of the handes of
the Clergie, not onely benefi-
ces, and Tythes, but also the
beste parte of the Temporal-
ties of Bishoprikes, hathe they
dealte (thyncke you) charitable-
ly with theim therein: No be-
rely, vnlesse you will calle that
Charitye, whyche Iulianus
the Apostata, vsed with the
Christmas. This Iuliane,
whileste hee impouerished the
Christians, pulling from them
their gooddes, and possessions,
he pretended charitye towards
them, bearyng them in hande,
he didde them a great benefite,
and a greate good turne ther-
in. For hee saied, he entended
theire empouerishmente for a
good purpose, to the ende, that
thei being made pooze, shoulde
the more easily obtaine the king-
dome of heauen, because it is
written,

written , Beati pauperes, quoniam
am ipsorum est regnum Caele-
rum. Blessed be the poore, for to
them belongeth the kingdome
of Heauen . If then certeine
of the Laetie, hath entended
suche Charity in their doinges
toward the Clergie, is not the
Clergie moche beholdyng vn-
to them (thyncke you,) in that
theye woulde so charitably vn-
burden them of so great a part
of their weyghty liuinges, and
laye the burden on their owne
backes, and shoulders: Is not
the Clergie muche beholdyng
vnto theym, in that theye wo-
ulde (passynge the commune
Ordre of Charitie ,) preferre
the Clergye before theym sel-
ues, woulde helpe the clergie to
heauen first, and tarry behinde
themselues , comyng after by
leisure

leisure when thei may intēd ite.
But wolde any soche of the laitie
be cōtent (ween you) to haue
any point of like charitie extēd
ded towardeſ them againe: wo
uld thei be cōtent, other shoul
helpe theym to heauen by lyke
waies, by vnburdening theim
of any part of their weighty po
sessions, and liuelyhodde? It is
not to be thoughte in no wyse.
Wherefoze, (the ryght order of
charitie stāding as it doth, that
euery man ought to doe, as hee
would be doen vnto) sithen the
laitie would not, no: could not
be content, after suche sorte, to
be vlsed theimſelues, their owne
cōsciēces must nedes condēne
theym, of their vncharitable,
and vntust vlsage towardeſ the
clergie. What shall I saie again
of certeine of the clergie whiche
ought

dought to haue ben as **Lāternes**
of light, in geuyng good exāple
of chastitie and putetie of lyfe
to all other, hathe they doone
Godlie, and well (trowe you) in
bzeakyng their bowes, and
in geuyng therein suche an of-
fence to the worlde, that all the
whole ordie of presthod hereth
the woordes for their doynges,
and is in a maner flandered
thereby? But here perhappes
some will replie again, and saie,
Fyyste, that we seculer priestes
are no **Uotaries**, & do make no
bowe of chastitie at all, because
we hold our peace. **Secondari**
ly, that we ought not to make
any bowe of chastitie, because
(they say) it cannot be gathered
of scripture. **Thirdely** that wee
cānot kepe the bow of chastity,
because thei deme it impossible:

Fourth

Forwerthly, that the breache of
the voowe of Chastitie is no
offence, because it semeth vnto
them but as a rashe vowe.

As touchyng the first pointe
that we seculer preistcs, not w-
standing our silēce, doe professe
the vow of chastity, it may ap-
peare first by a certeine Canon
of a general cōusel, which hath
Cōcl. ācīr these woozdes. Quicunq; Dia-
capite. ix. coni tacuerunt, & suscepērunt ma-
nus impositionem, professi cōtinē-
tiā, si postea ad nuptias conueni-
rint, à ministerio cessare debebunt.
Whatsoever Deacones hathe
holden their peace, and hath re-
ceiued the laing oil of handes,
holie ordres, hauyng ones pro-
fessed chastitie, If afterwarde
thei fall to mariage, thei ought
to cease from the ministrie. It
maie appere again by a certein
sayng

sayng of s. Bede, our owne confes-
syng man, declarng therein the
common vsage of the church by
his tyme viii.c. yere agoe, and
bpwarde. Nullus sine uoto, ut uel ^{Beda in}
uirgo existens, uirgo pmaneat, uel ^{in. Caan}
cōtracta uxore, coniunctionis fœ-
dera soluat, consecrari permittitur:
nulli præcipitur; nullus ad hoc mi-
nisterium subeundum cogitur in-
uitus: sed si quis iā cōsensit esse sa-
cerdos, uoto cāstitatis se spōte cō-
strinxit. No mā is permitted to
be consecrated without a bow,
whether it bee to the ende that
he being virgin a may continue
stil a virgine, or hauyng a wyfe,
maie loose the promyses of con-
iunction, (as touchyng cohabi-
tation): No man is cōmaunded
to bow: No man is constrained
perforce to presthode: But if a-
ny one consenteth to presthode,
he

he voluntarily hath bound him
selfe to the bow of chastitie. It
maie appere also, and that eu-
dently, by the plaine woꝝdes of
the Pontificall, accustomed to
be redde, commonly at the ma-
kyng of Subdeacons. Where
it is sayd to them that are to be
oꝝdꝛed, that as many as intend
to receiue that holie oꝝder, and
therewithall the yoke of oure
loꝝde, and the profession of cha-
stitie shoulde drawe nere, and
receiue thesame: as manye as
would not consent thereunto,
shoulde then depart frō thence.
Nowe after this protestation
made, (as it was foꝝ the moost
parte alwaies made,) they that
tardied, and receiued that holye
oꝝder, though they kept silence,
and gaue no woꝝd at all of any
consent, yea didde they not in
their

their verie acte, manifestly declare their cōsent therunto: and is not the consent in acte, as good, and effectual, as the consent in woꝛd? I appeale hys to the conscience of euery secular prest (beyng ozdꝛed at least before theses few yeres past,) whether he goyng to the receiuyng of the Subdeaconship, did not thynke assuredly, the bowe of chastitie, so annexed to that order, that it should neuer be lawfull for hym after that, to contract matrimonie, but was vtterly out of al hope of marriage. Let euery mannes owne conscience be hys owne iudge in this behalfe.

As touchyng the seconde point, that the bow, we are required, to make may be grounded, and gathered of scripture,

H. i. it

it may appeare, and it were no
more but only by the vniforme
conclusion of thre auncient au-
rtours, gathered vpon one text
of the holy apostle. For Origen
for his part he hath thus. Vere
In Num. or aliquid dicere, quod tamen ex
Ho. xxiij. sermonibus apos. itelligi datur ne
forte uidear aliquos cōtristare. Cū
dicit apostolus his qui in cōiugijs
sunt. Nolite fraudere uos inuicem
nisi forte ex cōcensu ad tempus, ut
vacetis oracioni, certū est, quia im-
peditur sacrificium indefinens, his
is qui coniuugalibus necessitatibus
seruiunt. Vnd: mihi videtur, quod
illius est solius, offerre sacrificium
indefinens, qui se indefinēti: & per
petuæ deuouet castitati. I am a
ferde (saith he) to speake a thing
yea though the thinge I will
saie, maie be gathered of the a-
postles owne wordes. I am a
ferde

fearde to speake it, lest perhaps
I may seme to make some sad,
and heuy. When thapostle saith
to the married folk, beware you
do not defraude one another (of
the office of matrimony) vnlest
perhappes by mutuall consent
for a time, to the ende you may
geue your selues wholly to prai
er, it is certely true, that the con
tinuall Sacrifice is lettred by
such as geue them selues vnto
marriage matiers. Wherupon
me thynketh (sayeth he) that
none oughte to offer the conti
nuall sacrifice, but suche onely
as hath vowed continuall, and
perpetuall chastitie. Saynte
Hierome also, and Saynte
Ambrose, groundyng them sel
ues vpon the verye selfe same
texte of the Apostle, they make
thys reason. If no laye man

H.ii.

can

can geue him selfe thzoughly to
prayer , but for the whyle he
must absteyne from the office of
matrimonie , sithen the priest,
(whose office is alwaies to offre
sacrifice) ought alwaies to prai,
(yea, and that oughte moze to
to prai, then the laymā ought.)
Hebre. v. therfoze the priest ought alwaies
to absteyn from the office of
matrimonie, ought alwaies to
liue chait. And here I let passe,
thunifozme cōclusion of diuers
aunciente Doctours, gathered
vpon this texte also of the Ap-
i. Cor. vii postle. Qui sine vxore est, sollici-
tus est, quæ domini sunt , quomo-
do placeat deo. Qui autē cum vxo-
re est, sollicitus est, quæ sunt mū-
di, quomodo placeat vxori. Who
that is single, (saith he) is care-
full for thinges pertayninge to
God , how he may please God.

But

But who that is married, is careful for worldly thinges, how to please his wife.

As touching the third point, that the bow of chastitie is possible to be kepte, heare, what our sauour saith in the gospel, of the thre kindes of chaste persons. *Sunt eunuchi, qui de matris*

Math. xix

vtero sicnati sunt: & sunt eunuchi, qui facti sunt ab hōinib⁹: & sūt eunuchi, qui seipos castrauerunt propter regnū dei: There are some chaste which are bozne chaste fro their mothers wombe: some againe there are chaste, which are made chaste of men: & some also there are chaste, which hath made them selves chaste, for the kyngdō of heauens sake. Than if some hath made them selves chaste, some maye make them selves chaste: If some hath done it,

Hor. xvij
ad hebr

Cor. vij.

Some may do it: for, from esse
or fuisse, to posse, it is alwaies
a good argument. Yea and that
euery man moze ouer may liue
chaste, if he liste him selfe, heare
you what Chrysostome saith, &
that groundinge it vpon the a-
postles wordes. Nō dicere oportet,
non possum cōtinere, & accusare
cōditorem. Si N. impotentes
fecit nos, qui iubet, accusandus est.
quomodo ergo tu dicis? Multi non
possunt continere, imo quod non
volunt, dic. Si. N. voluerint, omnis
potuerint. Propterea & paulus ait:
volo oēs homines esse vt me ip-
sum, quia sciuerat, quod omnis es-
se poterant, vt ipse. Non N. si im-
possibile esset, hoc dixisset. You
ought not to saye (saith he) I
can not liue chaste, and so accuse
your maker, for, if he made vs
vnhabable, he is to be accused,
who

who commaunded (the bowe
 made, to be kept.) How darest
 thou than to say: many can not
 lue chaste: nay rather say, ma-
 ny will not lue chaste: for if all
 would, all could. Therfore S.
 Paule he saith: I would all
 men were as I am my selfe, be-
 cause he knew, that all could be
 chaste as he was. For if it had
 ben impossible, he would neuer
 haue wished it. Heare againe
 what Origen saith expounding
 Chyistes owne wordes concer-
 ning thesame matter. Quoniam
 quidā calūniantur, quod Christus
 ait. (Non omnes capiūt verbū hoc
 sed quibus datū est) quasi excusati
 omnē habentes, et volentes quidē
 esse in castitate, non autem pręua-
 lentes, respōdendum est: Si quidē
 accipimus simpliciter, quod dictū
 est, (sed quibus datum est) nō autē
 H. iiii. attendimus

Origen
 tractarvii
 in Math.

Mat. xix.

attendimus, quod alibi dicit: petite,
et dabitur vobis, et omnis qui petit
accipit: aut fideles non sumus, aut
nescientes scripturas. Qui enim vult
capax esse verbi, quod de castitate
positum est, petat, credens dicenti, et
accipiet, non dubitans de illo, quod
dictum est: omnis qui petit accipiet.
Because some do cauil (saith
he) bpō these wordes of Christ,
(All men can not awaye with
this sayng, saue thei to whō it
is geuē,) as though thei had an
excuse, beyng willyng to liue
chast, and beyng not able to the
performaunce of the same, it is
to be answered: If we vnder-
stande that sayng of Christe,
(saue thei, to whom it is geuen)
plainely as the letter lieth, & do
not marke againe that Christe
sayeth in an other place, Aske,
and it shalbe geuen vnto you, &
euery

euerie one that askith, shal re-
 ceue: other we be not faithfull,
 other els we are ignozant of the
 scriptures. For he that will be
 hable to receyue the promysse,
 that is spoken of chastitie, let
 him aske, beleuyng hym that
 saith, & he shal receue, nothinge
 doubting of that thing, that is
 said: Every one that askith, ha-
 ueth. And the same Origen al-
 so in another place. *Nolite con-* Hom. 15
queri de infirmitate carnis: nolite in Leuit.
dicere, quia volumus, sed non pos-
sumus: volumus continenter vie-
uere, sed carnis fragilitate deprimi-
mur: & impugnamur stimulis eius
tu das stimulos carni tue: tu eam
aduersus spiritum tuum armas, &
potentem facis, cum eam carnibus
fatias, vino nimio inundas, omni
mollicie palpas, & ad ille cebrae
nutris. Do not you (saith he)
 H.v. complaine

complayne of the infirmitie of
your fleshe : dooe not you saie,
we would, but we can not : we
woulde liue chaste, but we are
pressed downe with the frail-
tie of the fleshe: and we are as-
saulted with her prickings.
Thou geuest prickinges to thy
fleshe, thou arimest hir agaynst
thy sprite, & makest hir couragi-
ous, whiles thou pozrest hir ful
with flesh: whiles thou swillest
her with ouer much wine, whi-
les thou danleste her wyth all
nicenesse, and whiles thou fea-
dest her vp to wantonnes & in-
ticementes.

As touching the fourth point
that the breache of the bowe of
chastitie is an offence, as wel in
seculer pristes, as in widowes,
and virgins, was the case of al
thye beyng like in this behalfe.

Heare

Hear first what the apostle saith
of the youthfull widowes, ma-
rying after their vow. Quae cū
luxuriatae fuerint in Christo, nube ^{ad}
re volunt, habentes damnationem,
quia primā fidē irritā fecerunt. Af-
ter they haue once begon (saith
he) to waxe wanton to the di-
shonoure of Christe, then wyl
thei marie, hauing dampnatiō,
because they haue broken their
former saith, that is to saye,
their former promise, and their
former vow. For so is it expou-
ded by the cōsent of all the an-
ciente doctours, for breache of
the vow of chastitie, & not for
breche of the vow of baptisme
as some woulde haue it. Heare
againe briesely what Epipha-
nius, what. S. Ciprian, what
S. Ambrose, what S. Hierome,
what

What Thophilacte, what saint
Basil, what saint Augustine,
what euerie one of these saith
in this behalfe. Epiphanius:

contra Tradiderunt sancti dei Apostoli
es. peccatum esse, post decretā virgi-
nostoli nitatem, ad nuptias conuerti. The
um. holy Apostles of god saith he,
hath left vnto vs by tradicion,
tradiderunt, that it is an offence,
virginitie ones decreed, after-
warde to faule to matrimonie.

3. i. Saint Cyprian: Christus dñs &
ist. xi. iudex noster, cum uirginem suam
sibi dicatā, & sanctitati suæ desti-
natam iacere cum altero cernat,
quā indignatur & irascitur?

Christ (saith he) our Lord and
iudge, when he seeth the virgin
dedicated, and destinated to his
holynes, to lye with an other
man, oh, so he disdaineth and is
woud at the matter?

Saint

Saint Ambrose: Quae se spos:
spondit Christo, & sanctum vela-
men accepit, iam nupsit, iam im-
mortalis iuncta est uirg: et si iam
voluerit nubere, cōmuni lege cō-
nubij adulterium perpetrat.

She (saith he) that hath betrouthed
her selfe to Chzist, & hath taken
the holy mantel, sanctū uelamen,
she hath already married, she is
already ioynd to thimortal
husband: And if now she will
marie, after the cōmon vsage of
marriage, she cōmitteth aduou-
trie.

Saint Hierome: Virgines, quę post consecrationē nup Iouin-
serint, non tam adulteræ sunt, q̃ in Lib. i.
cestæ. **Virgins** (sayth he) which
after they be ones consecrated,
hath married, they be not onely
adulterus, but incestuous also.

Thophylact: Virgo Deo dicata, In. i. co
Unupsit, delinquit haud dubie vij.
plurimum

intra
es,
ostol
um,

virgi
ite,

o.i.
ist.xi,

arimum, ut pote quæ Christo
iponso, super indicat adulterum,
The virgin (saith he) which is
Dedicated to God, if she marye,
she offendeth questionles, & that
harmously, as the whiche vpon
Christe her spouse, bringeth in
an aduouterer. Sainte Basill.
Multæ virgines virginitatem dño
professæ, deinde a carnis voluptatibus
concitatae scortationis vicium,
nuptiarum nemine uelare uolunt:
non ignorantes (opinor) tam & si
ignorantiam simulent, quod, qui
sponsi sui dextram præterijt, nec hu
ius est sponsa, quam illegittime re
liquit, nec illius, cui se per viciosum
affectum copulauit. **Many vir**
gins (sayth he) which hath pro
fessed their virginitie vnto god
and afterward beyng slered vp
by the voluptuousnes of the flesh
thei wil colour their sinne of ad
uoutry

nowe wylth & honorable nam
of matrimony: wheras thei are
not ignozāt (I think) although
they pzetende ignozaunce, that
she, whiche hath started frō her
husbandes syde, is neither the
lawefull spouse of God (whom
she hath vnlawfully forlaken)
neither yet the lawefull wife of
him, to whom she hath ioygned
self by victious loue. S. Au-

n: In coniugali vinculo si pudicitia conseruatur, damnatio non timetur: sed in uiduali & uirginali uirginitate, excellentia numeris amplioris expetitur: qua expetita & electa, & uiri debito oblata, iam non solum non capescere nuptias sed etiam, (si nubatur,) nubere uelle dānabile est. In the bōde of matrimony (saith he) if chastity be kept, dāpnatiō is not feared, but

in the continentie of widows
and birgins, an excellencie
of an higher rewarde is desi-
red whiche beyng desyred, and
chosen, and offered by the due
of a bowe, after that not onely
not to marie, but also, (though
no marriage be,) only to haue a
will and a desire to marre, is
dāpnable, whiche sayn: 1 of his
he groundeth mozeouer, by
the Apostles owne wordes
fore recited. Wherefore, sithen
these foure poyntes are all true,
si. hen we secular priestes, not
withstanding our silence, do bow
chastitie, sithen by Gods lawe
it may bee gathered, that wee
ought to bowe to chastitie, & sithen
by Gods grace wee may kepe
the bowe of chastitie, & sithen
we do greuously offend God in
breche of the bowe of chastitie,
therfore

nti
es.
of
ur

v.
ite

o. i
ist.

20